WESTERN RECORDER.

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Communication.

FIRST REPORT OF THE UTICA MATERNAL ASSOCIATION.

The following report is presented to the members of this Association, with the ardent hope and firm belief, that the blessings received at the hand of God since its commencement, will excite to the warmest gratitude, to the discharge of duty, to deep searching and penitence of heart, and to the firm resolution of being faithful in future.

On the last Wednesday in June, 1824, eight ladies met by previous appointment, in the consecrated room where our dear Mrs. C. recently expired, for the purpose of forming themselves into a Maternal Association. They organised under the form of a constitution, of which several hundred copies have been printed and circulated, and entered into a solemn covenant, that by the grace of God assisting them, they would abide strictly by its instructions. Under the 9th article, two persons were appointed, of whom the late Mrs. C. was one, to preside in the meetings. Also a person was appointed as Secretary and Treasurer.

At a subsequent meeting, it was proposed that a subject be thereafter given out at each meeting, for reflection and future discussion. The following subjects were bro't before the Society during the first year:—

1st. At what age, and in what manner, shall the mother commence the discipline of her children? 2d. Selfishness. 3d. How far shall a mother influence her child by the fear of death? 4th. The amusements proper for children. 5th. The means best adapted to subdue the overbearing disposition of a child. 6th. How or what method is best adapted to the management of irritable tempers in children. 7th. What course shall be pursued to insure implicit obedience? 8th. Selfishness, (farther considered.) 9th. The importance of mothers securing the confidence of their children. 10th. Is it proper for parents or guardians to compel their children, if unwilling, to attend to religious instruction, as it may be communicated in the family circle, in the Sabbath school, or elsewhere? 11th. The duty of restraining domestics on the Sabbath. 12th. The duties required in the baptismal covenant for children. 13th. The time, age and manner of commencing religious instruction.

Decisions on most of the subjects are entered in the Secretary's book; to which all the members of the society can have access if they choose. It will be seen that a subject was not discussed at every appointed meeting, owing to various causes.

At the first annual meeting in June, 1825, owing to the illness of the presiding members, two persons were appointed to conduct the meeting, whenever the first should be absent. During the succeeding summer, but few attended the meetings, and no subjects were discussed. Toward the last of November, the meetings were better attended, and the subjects at three successive meetings were—1st. What method is best calculated to restrain the volatility of children, and give them a love for their studies? 2d. At what age are children accountable? 3d. Should children be punished on mere presumptive evidence of falsehood?

In January, 1826, it was deeply impressed on the minds of the mothers, that more of their time, while together, ought to be devoted to prayer. At a very solemn and impressive meeting, the members renewed covenant under Doddridge's form, and the covenant of the Society; and from that time, for many weeks, we gave our meeting to prayers. *Here let us record the goodness of God, and give thanks to his holy name, that according to his own most precious promise, in answer to prayer, we have reason humbly to hope that in a few weeks, nearly twenty of our children repented of their sins, embraced the Saviour, and entered personally into covenant with God.*

At the second annual meeting, the former Secretary resigned, and another person was appointed in her stead. During the year preceding, two of the sisters were left widows, and their children orphans; yet, blessed be the name of the Lord, those whom they mourn died full of the hope of a glorious immortality.

The meetings through the year were principally devoted to prayer. One subject only was discussed, viz: "At what age should children be admitted as communicants to the church?"

At this time, there are thirty-three mothers, and one hundred and twenty children, including those over four & under eighteen years of age, belonging to the Association.

Since our last annual meeting, we have to lament the death of Mrs. William Clarke, and Miss Emily Thomas, the daughter of Mrs. Daniel Thomas. We deeply lament their loss; but on their account we may and do rejoice. How highly Mrs. Clarke valued this institution, and how near it lay to her heart, we are most if not all of us witnesses. "*Tell the sisters of the Maternal Association*," she said with great emphasis, a day or two previous to her death, "*tell them to be faithful. It is a blessed institution. How many precious meetings we have had in this room! They must pray much. Do remember and pray for my dear children, when I am gone. I want to see them every one. Tell them all to prepare for this solemn hour.*" She said much more; indeed, she conversed about it until she became almost exhausted; and she had manifested the same lively interest in it from the beginning. She being dead, still speaks to us, by her example, her conversation, her lovely deportment, her unaffected piety, her disinterested benevolence. Be faithful to your covenant obligations with God, with yourselves, with your children, with each other. In the words of your Secretary—"Her piety and zeal in the service of God may we all follow, as far as she followed Christ; and we have the consolation of believing that she lived and died in faith, and a full assurance of a blessed immortality." Her last words were—"I know in whom I have believed! I know that my Redeemer liveth!"

Miss Thomas, also, gave the most satisfactory evidence that she was prepared to "join the general assembly of the firstborn, whose names are written in heaven; for she died in the lively hope of a glorious immortality. Her age was about fifteen, and she was one of the first subjects of the late revival. Would that this might be a pledge, that all our children may be "made meet for the saints in light." "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Sisters of this Association, let us redouble our diligence in this great and arduous work of training souls for eternity. Let us so live, by our example, our precepts, and our prayers, by our union, harmony & love, that at last, we and all the dear children left us, to rear for God, may receive a welcome through the merits and mediation of Jesus, our great High Priest, into those heavenly mansions which he has prepared for all who love and serve him here below.

For the Western Recorder.

MR. EDITOR—I send you several numbers of the Connecticut Observer, each of which contains a letter, giving reasons for not embracing the doctrine of universal salvation. I would request the republication of these numbers in your paper, believing they may have a beneficial influence. By so doing, you will confer a favour on one who feels an interest in the

CAUSE OF TRUTH.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER I.

DEAR SIR—It has given me much concern to learn from some of your late communications, that you are inclined to regard with favour, the doctrine of universal salvation. Before you make up your mind on this subject, let me entreat you to pause, and examine well the ground on which you are about to rest your immortal hopes. In a matter which concerns our eternal peace, it certainly become us to proceed with great caution, and not decide without much reflection and careful study of the bible. A mistake here may be fatal. I say this with the hope that as a wise and prudent man, you will be induced to review the steps which have brought you to the brink of the fearful precipice, on which it appears to me you are now standing.

You say that your mind is open to conviction, and that you earnestly desire to know what is truth. Presuming on the sincerity of this profession, I am induced to lay before you a number of reasons which would dissuade *me*, and which I hope will dissuade *you* from embracing the scheme of universal salvation.

I would observe then, first, that on the ground of prudence, I should feel constrained to reject that system. It is a maxim the correctness of which you will readily admit, that in every question of duty and happiness, where one side is doubtful and the other safe, we are bound to take the safe side. Act according to this maxim, and you *cannot* be a Universalist. Those who believe in a future state of retribution, and endeavour to prepare for it by a life of penitence and faith, will certainly be saved. On this point there is no doubt. Come what will in the future world, it will be well with the righteous. Now you cannot pretend there is the *same* certainty that it will be well with the wicked. To say the least, there is much in the bible that seems to indicate the contrary. There is much also in the intimations of conscience, and in the natural apprehensions of men that point to a future state of retribution, in which the righteous are to be rewarded and the wicked punished.

How then, in such a case, would a prudent man act? He would choose the safe side. He would live and act like those who expect to give account, and endeavour to make sure his salvation on the same grounds on which they expect to be saved. Nothing but the clearest evidence that the system of universalism cannot *possibly* prove false, can justify any one in risking the interests of his eternity upon its correctness. If there be the least probability, or even possibility, that by embracing the doctrine, the soul may be lost, that man is infatuated who ventures upon the awful experiment. Without the possibility of gaining any thing, he runs the risk of losing every thing, and of falling into eternal misery. The man who should set his house on the bank of a river, where it is in danger of being swept away by inundation; or who should pursue his journey along the brink of a precipice, when a road plain and easy runs just by his side, you would say, is beside himself. Can he then be in his right mind who puts to hazard the interests of his soul; who shuns the path which he knows will infallibly conduct him to heaven, and pursues one, which, to say the least, may lead him down to hell? In this view of the subject, I cannot forbear to ask, what motive you can have for embracing the doctrine of universal salvation? Will you say that it opens an easier and pleasanter way to heaven, than the doctrine which teaches a future state of retribution? It may be so in respect to those who wish to go to heaven in their sins; but not to those who love God and delight in his service. Such have no wish for an impunity in sin, or to have the way of transgression made easy to them. Or will you say, that the doctrine is more honourable to God, and more conducive to holiness of heart and life, than the opposite? How it can be honourable to God to set aside the sanctions of his word, and to represent him as treating the righteous and the wicked alike, it is very difficult for me to conceive. And as to the doctrine being conducive to a penitent christian life, I have only to say at present, that Origen, who first asserted the doctrine, held a very different opinion. He supposed that it is so liable to be perverted, and made the occasion of licentiousness, that "*it ought to be kept a secret among such as may be fit to receive it, and not publicly exposed.*"

But not to dwell upon this point, which I hope to consider more particularly in the sequel, let me repeat the question—What motive can you have for embracing the doctrine of universal salvation? If it be true, you have nothing to fear from rejecting it; but if it be false, you have every thing to fear from embracing it. Disbelieving the doctrine can do you no harm; but believing it may do you infinite injury. I see not then what inducement any one can have to adopt this system. Ask a preacher of universalism, what will become of those who oppose and reject his doctrines; and what answer will he give? On his principles, he must say they will be saved, *as certainly saved* as if they were to believe them. If, then, there is the least doubt as to the truth of this system, or the least danger in embracing it, I cannot but feel that on the ground of prudence I am bound to reject it.

THE BIBLE.

Mr. Barker, on a tour through Macedonia and Thrace, performed in 1826, relates several affecting incidents.

A number of poor children, mostly orphans, came to the consul's house, begging for books. They could not read very well. I asked them if they had any money; and with sorrow in their looks, they told me that they had none; one excepted, who answered that he was possessed of only 38 paras, (about fourpence), which he gladly offered for a New Testament, together with a small box which contained them. I was much affected at this; and finding, on inquiry, and from what Mr. Charnaud knew of these children, that they were really objects for charity, I gave each a modern Greek Testament; and they went away in great joy, not before they made some attempt to kiss my hand in acknowledgment. Such scenes take place every day; and I have the opportunity to witness a real desire and thirst for the word of God from both old and young. Upwards of 20 Greek priests came during the succeeding days, to beg modern Greek New Testaments in charity, for they did not understand the ancient; and added, that they were willing to understand what they were bound to teach their people. As I make it a point not to take any money from poor priests, I gave to each of them a New Testament, and took down their names. Some, nevertheless, gave something to be added to the general stock for the printing of other Testaments, with benedictions for the prosperity of the Bible Society, for the good English people who supported the institution, and their king; and finally for me and my family, wishing me a prosperous voyage, and a speedy return with many more books.

A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at this same village, with some cherries, telling him that he had no money, and had brought him fruit for a Testament. Mr. C. immediately gave him a copy. Christothelo Themetraki, a boy about 17 years of age, came to me for a New Testament. His case was really interesting and commisserating. From the time he saw the New Testament, he was entreating his mother, a poor widow, to give him money to purchase one; and his tears at last prevailed on her to part with a piece of gold of three piastres; telling him not to give it all, if possible, because they would be deprived of bread that day. The boy brought the piece of gold, and innocently told his story, begging me not to take all the money, that they might have some to buy food that day. I gladly gave him a New Testament; and, on inquiry, finding that what he told me was really the truth, I did not take his money. I learnt further, that his mother, a poor widow, sent him daily to school, and could only afford to give him two paras a day (about one quarter of a farthing) for his nourishment. A poor man came to buy a New Testament; and upon being asked what he wanted to do with it, since he could not read, he answered—"It is a blessing to have such a book in one's house; besides, I have friends who come and see me, and they will read to me out of it." I should never finish, were I to relate every circumstance that daily occurs, and which proves how well the sacred scriptures have been received in this town.

From the Recorder & Telegraph.

SANDWICH ISLANDS—THE TRIAL.

In the Recorder of June 22d, we re-published an appeal, which the missionaries at the Sandwich islands made on the spot, in October last, in which they challenged an investigation of their conduct. This was a very proper course, considering how long and how much they had suffered, and how their labours had been impeded by the reproaches of foreigners, both English and American. We learn from the Philadelphia Christian Advocate, that this challenge was accepted, and has led to an important result. The account was derived from Mr. Loomis, who has returned to this country; and we hasten to give the substance, though the particulars must be deferred.

This challenge was accepted, and a correspondence ensued between the foreigners and the missionaries. The foreigners proposed, and the missionaries agreed, that the investigation should be held before Capt. Jones and his officers of the U. S. ship of war Peacock, who had been but a short time at the islands, and had not committed themselves on either side. As soon as the missionaries could assemble from the different islands, they met at Honoruru. They sent a note, requesting that a committee of an equal number from both bodies might be appointed to arrange the manner in which the interview should be conducted. This proposal was rejected by the British consul, who seemed to act as leader of the opposition; and who named a time and place at which he and his friends would expect to meet the missionaries in a body. In this manner they did meet Capt. Jones and his officers, with some of the chiefs of the islands being present; also, many foreigners, as spectators, who did not join in the accusations brought.

The missionaries required specific charges in writing, with the names of witnesses; but this was refused. They were told, that they must vindicate themselves, without such specification; and that their challenge imported that they would take this ground. Capt. Jones called for the reading of their challenge; and then the necessity of specifying the charges was apparent to all. Still, no charges were made, or attempted. The foreigners then said the ascendancy of the missionaries over the natives was such, that no one dared give his testimony. The missionaries replied, we do not demand *legal* evidence, but any evidence that would have influence on candid and judicious men.—This too was refused; and nothing was offered, but some violent and scurrilous vituperation of the missionaries. And thus ended the interview.

Capt. Jones, in subsequent conversation, said, the effect would be to exalt the character and extend the influence of the missionaries, in the most decisive and efficient manner. He also *voluntarily* addressed a letter to them, which is decidedly in their favour. It is not known that any of his officers have expressed any different opinion; and there is every reason to believe, that this arbitration has rolled back a tide of calumny, and that its authors have durably injured themselves alone.

From the Christian Watchman.

CANDID REMARKS.

In an article in the North American Review relating to the Indians in the U. States, we observed the following passage, which gave us peculiar pleasure, as it indicated a state of feeling in reference to missionary operations, highly honourable to the conductors of that able work. A few years since, it was not uncommon to observe on the countenances of some, in speaking of missions to the heathen, the smile of contempt, as if all such exertions must prove fruitless. But such is the evidence now, of civilization being advanced by missions, that the man who does not see their happy influence, must have wilfully shut his eyes to the facts around him:—

"In the actual state of our Indian relations, the missionary establishments for the education of Indian youth, founded and supported by voluntary contributions, and aided by an annual appropriation from the national treasury, almost offer an atonement for the past, and certainly strong encouragement for the future. With a full knowledge of all that has heretofore been done, these institutions are proceeding upon more rational principles; and whatever may be the result of this great and interesting, and we may probably add, final experiment, but one opinion can exist respecting the motives and views of those who are conducting it. Of these establishments there are forty-one in operation, upon the frontiers of the United States. We do not know the number of pupils they contain, but the expenditures were $191,606 in 1824, and $202,070 in 1825. The returns for 1826, we have not seen. They will doubtless exhibit a proportionate increase. When it is recollected, that the value of their own agricultural products, and the labour of their teachers, artisans and others, which is wholly gratuitous, constitute no part of this amount, some conception may be formed of the value of these eleemosynary foundations.—The children, male and female, are here fed and clothed, and taught, and they are prepared, by regular discipline, for those duties which subsequent events may probably call them to perform. We shall hazard no predictions concerning the result. Whatever that may be, no holier effort can be found in all the records of human charity."

From the Church Register.

MORAVIAN LOVE FEAST.

The following account of one of these feasts at Bethlehem, Pa. is given by a spectator:—

At seven, on Sunday morning, five musicians announced the day of the feast from the church steeple, by a solemn air on trumpets and trombones. The ordinary Sabbath exercises were performed in the morning, and at two o'clock a large assemblage was collected for the festival. The church is large, containing several apartments, beside the room for worship, which is itself 60 by 90 feet in dimensions, having a lofty ceiling, and the large windows hung with white curtains. One half of the church was occupied by the female part of the congregation, including more than a hundred and twenty scholars of the boarding school, in white dresses and caps trimmed uniform, "the sisters," and widows. The other division of the church was occupied by the males, among whom was a number of school boys, arranged according to size. So large a collection, orderly seated on benches, and preserving stillness, had an imposing appearance.

During the performance of the choir, in which the organ was accompanied by violins and trumpets, six women and four men entered the church, each couple bearing a large basket of soft cakes, which they distributed to the whole congregation, commencing with the clergymen. When these were served, the same persons brought in coffee in white mugs, on wooden trays, which were distributed in the same manner, and of which all present partook during the continuance of the services, which consisted entirely of singing by the choir, the officiating clergyman, the females, the children and congregation, alternately and in chorus. Excepting two hymns, the words were German, as was all the music.

Singular as the description of such a ceremony appears, it was conducted with so much solemnity and propriety, that no other than appropriate feelings could be excited. Typical of that fellowship which is the bond of the Moravians, and from which they derive their appellation of Unitas Fratrum, this occasional festival is an apposite emblem of that social love which has received the beautiful encomium of David, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

TRUTH AND SINCERITY.

Nothing, perhaps, is more beautiful, or more rare, than a character in which is no guile; it insinuates itself into our hearts and conduct to a degree of which we are little aware. Many who would be shocked at an actual breach of truth, are notwithstanding, far from sincere in manner or conversation. The mode in which they speak of others, when absent, is wholly inconsistent with their professions to them when present. They will relate a fact, not falsely, but leaning to that side which tells best for themselves; they represent their own actions in the fairest colours; they have an excuse ever ready for themselves, and too often at the expense of others. Such conduct, if not coming under the character of direct falsehood, is certainly a species of deceit, to be severely condemned, and strictly guarded against, not only in ourselves, but in our children; for we shall find them early prone to act, and quick in imbibing it from others. It is not enough, therefore, to speak the truth; our whole behaviour to them should be sincere, upright, fair, and without artifice; and it is experience alone that can prove the excellent effects that will result from such a course of conduct. Let all who are engaged in the care of children consider it a duty of primary, of essential importance, never to deceive them, never to employ cunning to gain their ends, or to spare present trouble. Let them not, for instance, to prevent a fit of crying, excite expectation of a pleasure which they are not certain can be procured; or assure a child that the medicine he must take is nice, when they know to the contrary. If a question be asked them which they are unwilling or unable to answer, let them freely confess it, and beware of assuming power or knowledge which they do not possess; for all artifice is not only sinful, but is generally detected, even by children; and we shall experience the truth of the old proverb, "a cunning trick helps but once, and hinders ever after." No one who is not experimentally acquainted with children, would conceive how clearly they distinguish between truth and artifice; or how readily they adopt those expedients in their own behalf, which they perceive are practised against them. Great caution is required in making promises, and in threatening punishment; but we must be rigid in the performance of the one, and the infliction of the other. If, for example, we assure a child unconditionally, that, after his lessons, he shall have a top or a ball, no subsequent ill behaviour on his part should induce us to deprive him of it. Naughty or good, the top must be his; and if it be necessary to punish him, we must obtain some other way than by breach of engagements. *For our word, once passed, must not be broken.*

Religious Intelligence.

From the Recorder & Telegraph.

ABSTRACTS FROM FOREIGN MAGAZINES.

The Anglo-Chinese college, at Malacca, superintended by the missionaries, Rev'd Messrs. Humphreys and Collie, contains at present 26 students, the offspring of Chinese fathers and Malayan mothers. They all read Chinese, though Malayan is their vernacular tongue; and six of them read and speak English intelligibly. Nearly all the books they read are decidedly christian, and truly evangelical. The library of the college contains a respectable collection of books, and a small museum of curiosities. Tracts, religious books, and the scriptures, are printed here, for distribution among the Chinese.

The missionaries at Malacca have seven schools under their care, containing about 250 half caste Chinese boys. These schools are established on decidedly christian principles, and are training up schoolmasters for future service, "among their own nation."

Near Georgetown, (Pulo Penang), the Roman Catholics have a college for educating Chinese youths, to prepare them for missionaries in China. Five youths have lately been sent from it to China, and 15 more remain in it. The Roman Catholics have a school in Georgetown, containing 90 boys, and the Episcopalians another, containing about 50.

The inhabitants of the islands south of Amboyna, have earnestly applied to Mr. Kam for christian teachers, and five have been sent to them. Two others have proceeded to Banda, of which island they are natives.

The English missionaries at Bombay, say in their last letters: "We have given you an undisguised statement of facts, in which, though there is little to animate, yet we hope there is nothing which ought to discourage. Many children are taught the principles of the oracles of God; numbers hear the gospel; the scriptures and tracts are widely circulated, and every day that passes away, is bringing the time of success a step nearer."

A part of Southern Africa, hitherto but little known, and recently visited by Mr. Miles, superintendent of the South-African mission, is said to "present a wide field for missionary efforts; the country is fertile, capable of sustaining a large population; the people are numerous, and ready to receive the gospel; and the facilities of communication with the colony are easy and numerous." The ignorance of the people of the arts of civilized life, is displayed in the fact incidentally mentioned, that "when they saw our waggons descending the banks of the Bashee, they at first sight took them to be living creatures, and the wheels to be their legs, with oxen walking before them."

The mission schools in the island of Madagascar, contain 2051 scholars; average attendance, 1705. These schools are not only patronized by the king, Radama, but he takes a very lively interest in their prosperity. A public examination is annually held, on which occasion his majesty usually presides, and enters with great interest into all the details of the meeting.

A Madagascar Missionary School Society has been formed at Tananarivou, with the sanction of the king, and several important donations have been received for its support from residents in the capital and at the Mauritius. A public library has also been lately commenced, in order to open the stores of general knowledge to those who are engaged in learning English. The population of Madagascar is four millions.

Alexander Birnie, Esq. has generously given a free passage to three missionaries and their wives to Tahiti, with storage on board for numerous large packages, comprising beside the baggage of the missionaries, various articles and stores for the use of the mission. Such generosity deserves to be recorded for the honor of Christ and for the imitations of others, whose ships are the Lord's, and who by such liberality can greatly relieve the funds of foreign mission societies.

In southern India, 1100 families of natives, scattered over 128 villages, have renounced Hindooism and avowed Christianity. A similar movement is taking place to the northward of Calcutta.

The Madras Auxiliary Missionary Society has established 48 schools, containing 1,315 children, and employs 33 readers, several of whom are instant in season and out of season in doing good, going from house to house, and from village to village, calling all to repentance. These readers are under the immediate direction of the missionaries, and receive particular instruction from them every week or fortnight, on doctrinal and experimental religion.

In Byron's Bay, Hawaii, nearly 10,000 persons regularly assemble in a commodious church, recently built, for divine worship.

In Berbice, (S. America), slave labour on the Sabbath day, and Sunday markets, have been abolished by an "ordinance of the Lieut. Governor and Council;" and the result has been the crowding of the missionary chapel with slaves, the filling up of the schools, and a great anxiety to learn, both among adults and children. All meetings for religious instruction are well attended. The institution of marriage is beginning to be honoured.

In London alone, it is computed that from five to seven hundred thousand human beings never hear the gospel, and *never can hear it*, from the lack of suitable accommodation in the existing places of religious worship.

In 197 places in England, whose aggregate population is 3,548,000, only 500,000 can find admission to churches of the establishment already built. The remaining 3,048,000, are left by the governors of the church, either to be provided for by protestant dissenters, or to perish in ignorance and vice.

A Christian Church among the Arabs, Turks, and Persians.

The last Lutheran Intelligencer has the following paragraph, from the Monthly Magazine, published at Sleswig:—

On the shores of the river Tigris, there exists a christian church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles. It is supposed that they number 500,000 souls, all of whom are trained to arms, and whether at home or abroad, engaged in temporal matters or worshipping in church, they are never without arms, being constantly exposed to attacks from the Turks. Their Patriarch is the first civil officer of the republic. The metropolis is called Iolemark, and is situate in the mountains, bounded by the river Zabat, which empties into the Tigris. During the winter season, about 1200 persons reside in the city; but in the spring, the number is much diminished by the removal of many to the adjacent villages, for the purpose of cultivating their fields. The city is enclosed by a strong rampart, well mounted with cannon. But little is known of these people. The papists attempted to make an impression upon them some years ago, but failed, and that because of the bible, of which they had many manuscript copies. Since it has been discovered that these bible Christians have no printing establishments among them and no books, the British and Foreign Bible Society is making arrangements, to provide them with printed copies of the bible.

GERMAN MISSION TO LIBERIA.

The German Missionary Society are about to establish a mission at Liberia. Messrs. Handt, Jessing and Hegete are appointed to the undertaking, and will proceed to their field of labour the ensuing autumn. If we remember right, there are no white missionaries in the colony at present—Mr. Holton, who was sent out by the American Baptist Board, having died soon after his arrival.

The objects of these men, we presume, is not confined to the little colony of Liberia. Were it so, there would be a manifest disadvantage in the Society's employing men who must spend a year or two in acquiring the language of the colony, when American or English missionaries, without any such preparation, could enter immediately upon their labours. It may be presumed, therefore, and also from the large number of missionaries sent in comparison with the population of the colony, which is only 600 or 700, that they intend making this a rallying point for carrying the gospel to the neighboring heathen tribes, whose intercourse with the colonists is frequent, and their desire for instruction, according to Mr. Ashmun's account, very great.—*N. Y. Obs.*

HILLSBOROUGH N. H. CONFERENCE.

The Hillsborough County Conference, consisting of twenty churches, was organized at Amherst, N. H. June 21. A collection of $52 10 was taken, to assist destitute churches: and the Lord's supper administered to about 300 communicants.

While the conference have reason to thank God and take courage from what he is now doing among them, it is the review of what he has recently done, a retrospect of the past year, a year of spiritual mercies, it is this that fills them with the liveliest emotions of gratitude and joy. On several of our churches and congregations the Spirit has been poured out in copious effusions. Where the state of religion had been very low, and a slumber as of death had prevailed, Christians were awakened to earnest importunate prayer. They mourned over the desolations of Zion, made mutual confessions of sin and backslidings, and mingled together their tears and supplications; and that God whose "faithfulness reacheth unto the clouds," fulfilled the promise he hath made, "Return unto me, and I will return unto you." Showers of divine grace have descended; and in one town 70, in another 80, and in another more than 100, have been added to the church; and besides these precious fruits, there are as many more, who give hopeful evidence that they have passed from death unto life, and been gathered into the kingdom of the Redeemer.

It should be mentioned, that in one of these places nearly one half are young men of respectable standing in society.—*N. H. Repository.*

From the Philadelphian.

SABBATH BREAKING.

Mr. Editor—I communicate for publication in the Philadelphian, the following truly tragical account of the recent death of a Sabbath breaker. It was related a few evenings since in one of the churches in this city. I would not necessarily open afresh the bleeding hearts of the surviving relatives of the deceased, but my conscience would testify against me, did I not erect another burning beacon on the fatal rock where so many have been wrecked.

Mr. ———, the deceased, was a young married man, who had just entered on the business of life. He had been a professor of the religion of Christ for the last five or six years. Some time during the past winter, his pastor being informed that he kept open his shop for trade on the Sabbath day, visited him, and on ascertaining the fact from his own lips, endeavored to show him the criminality of his conduct, and after admonishing him of the end of such a course, left him. Several of his brethen in the church also conversed with him, and besought him to remember the Sabbath day, to keep it holy. Two or three weeks elapsed, and his pastor repeated his visit, and finding him still offending in this matter against God and his church, repeated his admonitions with great tenderness and earnestness. The young man replied, that he was just beginning the world, and that, to support his little family, he *must* sell on the *Sabbath*, or his customers would not trade with him during the week. His pastor endeavored to shew him that "in *keeping* God's commandments, there is great reward;" that no man ever hardened himself against God and prospered. The youth seemed somewhat affected. His pastor then gave him the tract, "Quench not the Spirit;" and tenderly intreated him to consider the matter, and pray over it, reminding him, besides, that if he refused to reform, suspension must be the necessary consequence; that he would allow him a few days to make up his mind, and that in the mean time he would be made the subject of prayer by the church; and for the present left him. At the next meeting of the church, his case was mentioned, and fervent petitions were offered that God would turn him from the error of his way. Shortly afterwards, his pastor renewed his visit, and on introducing the subject of his former conversations, received for answer that he had made up his mind. Taking it for granted that he had resolved to repent of and forsake his sin, the answer was received with joy; which, however, was soon turned to grief and astonishment by the declaration, that he had resolved to continue his Sabbath trade. His pastor, in amazement, replied, "Is it possible that you have *thus* resolved. If you have, and have deliberately made up your mind, I warn you, that your days are numbered, and you may expect that God will suddenly remove you from the world." They parted. The church continued to intercede for him at the throne of heavenly grace, in such a fervent and extraordinary manner, as to produce conviction that issues of everlasting moment were connected with their prayers, until about two or three weeks ago, when suddenly he seemed to be forgotten, and all supplications on his behalf ceased.

On ****** last, this presumptuous young man rose from his bed; he complained of slight indisposition, which increased upon him during the day. In the evening the sun had just descended below the western horizon, when the cold hand of the king of terrors was laid upon him. The silver cord seemed to be fast loosening; his eye grew dim; "his blood rushed to the last citadel, the heart;" his lungs heaved for the last time, and his spirit sped its flight to the judgment. A.

Congregational Ministers in Vermont.—It appears, from a table in the Vermont Chronicle, that in 1810, there were sixty-five congregational and presbyterian ministers in that state. Of these, in 1826, *thirty* were pastors of churches in the state, and generally of the same churches as in 1810. The number of pastors in these churches in 1826, was 88. The greatest increase has been in the northeastern counties. No increase in the southern part of the state.—From a comparison of the contributions to the Domestic Missionary Society, at different periods, the editor comes to the result, that for the last *sixteen* years, the increase of interest in domestic missions, has been at the rate of 59 cents to a parish; and that in case no new churches are formed, at the same rate of increase, it would be sixty years before all now destitute would be supplied.

Religion in Maine.—If the estimates of the number of professors in congregational churches of this state do not materially differ from fact, such professors constitute less than a fiftieth part of our population; and unless there are in other denominations, taken collectively, three times as many as in ours, not a twelfth part of the population of Maine are even professors of religion.—*Portland Mirror.*

Maine General Conference.—This body met at Hallowell on the 26th ult. Besides the usual exercises of such bodies, a constitution was adopted, and several dissertations were read. The General Association of New-Hampshire was the only foreign body represented.

The Swearer's Prayer.—Rev Mr. Scales, of Leeds, England, in the course of his speech at the late anniversary of the London Religious Tract Society, gave the following account of the origin of the little tract, called "The Swearer's Prayer:"—

"It was occasioned," he said, "by a clergyman observing a group of sailors blaspheming in a sea-port town, as he was on his way to preach on the Sabbath to his congregation. He remonstrated with them upon the wickedness of their course, and afterwards alluded to what he called "The Swearer's Prayer" in his sermon. A friend present caught the expression, and immediately formed upon it that admirable tract which has done so much good in reclaiming sinners."

Dedication.—The dedication of the second presbyterian church in this city, took place on the 18th inst. Introductory services by Rev. Dr. Chester, of Albany. Prayer by Rev. Mr. Cheever. The sermon was preached by Rev. Dr. Griffin, President of Williams College.—It was well adapted to the present state of things in the religious world, was calculated to inspire Christians with holy ardour in the cause of Christ, and to trouble the consciences of those who have no portion in the Saviour.—*Troy Review.*

The Rev. Mark Tucker, of Northampton, has accepted the invitation from the 2d presbyterian church in Troy, N. Y. to become their pastor, with a salary of $1500.

Christian Observer.—The publishers of this work, in this country, have given notice that from the want of patronage it is doubtful whether they continue to reprint it. If they do not continue it, they propose to publish from the 1st of January next, a *very extensive religious journal*, including the greater part of the Observer, and the best articles from all the English religious journals of merit. It will contain nearly three times the matter of the Observer, and the price will be $6.

A college has been founded at Hudson, Ohio, and a commodious edifice lately erected. A small class has already entered; but though they have funds provided, they are to be applied only to building.

Revivals.

For the Western Recorder.

Seneca Mission, July 24, 1827.

Dear Sir—Several short notices of a work of grace among the people of this Indian tribe, having appeared in your paper, it has appeared to me important that a more detailed account of the increased interest which has recently been exhibited amongst this people, on the subject of their souls, be given to the public. If you, Sir, shall consider the statements which follow, as calculated to inspire hope in the hearts of God's people respecting the work of Indian missions, or in any wise fitted to extol the grace of the Saviour, you are at liberty to insert them. For the correctness of this statement we hold ourselves personally responsible.

About the first of January last, our Sabbath meetings amongst this people began to exhibit unusual seriousness. The feelings of the members of the mission in regard to their work, and of the members of the mission church in respect to their duty, became interestingly solemn. The attendance on the stated ordinances of the gospel was rapidly increased, until our meetings on the Sabbath doubled in numbers. The providence of God seemed to co-operate in a remarkable manner with this state of things. Although nothing like an epidemic prevailed among the people, a number of sudden deaths occurred of youth, in quick succession. Two were brought to the mission-house in one day for burial. That day will long be remembered by those of us who witnessed the affecting scene. The parents of these children arose of their own accord, before a crowded house, and stated with streaming eyes that they could not but believe that this was a judgment of God sent upon them for their sins, and that the recent instances of sickness and death called loudly for repentance and humiliation before the God of Heaven. The tear of silent sorrow and contrition seemed to gush from every eye. From this day forward the revival of religion evidently existed amongst us. Meetings for prayer and conference were frequent and well attended. Our ears were often saluted with the affecting statements of inquiring souls. They would come in little companies to our house in the dusk of evening, accompanied by the interpreter, when not expected; and after entrance, the substance of the request made by certain Greeks, to one of the Lord's disciples of old, "saying, Sir, we would see Jesus," was frequently expressed; and as often have our hearts been warmed and deeply affected in these seasons of converse and prayer, by the refreshing presence of God's spirit.

During a part of this time, our family were deeply afflicted with the declining health of Mr. Clark, the teacher, who for some time exhibited strong symptoms of insanity. It was for a while feared by us all, that the unhappy state of our brother would prove a serious interruption to the proper state of feeling in the tribe. But we believe that God in mercy did make all things work together to humble his children, and to convince effectually some sinners of the necessity of repentance while reason and life lasted. The first Sabbath in May was the time for the celebration of the Lord's supper by the church, which had hitherto been administered to our mission church but once a year. On that occasion, six persons connected with this station were examined, and considered proper subjects for church fellowship; together with two others from the Allegany, who had stood propounded some time previous. The administration of the supper at this season, was delightfully solemn and interesting. It was evident, from what afterwards appeared, that God did make the solemnities of that occasion a means of extending this work of grace to the Cattaraugus station. A number of the more seriously disposed from that village, hearing something of what was doing at Seneca, came down on purpose to attend as spectators upon this scene of the supper. Several of these persons were so affected with a sense of their condition, that at the monthly concert next day, they unasked, spoke out their feelings with sobs and tears. On their return to their village, our hearts were soon gladdened with the cheering intelligence that many at Cattaraugus were turning to the Lord. Meetings for prayer and conference were increased; new cases of conviction for sin were heard of daily; and indications of the special presence of the Divine Spirit were manifested at almost every meeting. The heart of the hitherto hardened and licentious Pagan began to melt; and strangers, who had scarcely ever attended meetings before, seemed to acknowledge by their solemn appearance that there was a power in the truth of God. Others felt and acknowledged themselves as transgressors of God's law; and that ever since they had heard of the Lord Jesus, they had wickedly refused obedience to his commands. Nor has the good work ceased at either station, as we hope. A church was formed at the last named station, a fortnight since, of thirteen members, including Mr. Thayer and his wife, the instructors. A number of others profess a hope in Christ at both stations; but it is necessary that the greatest caution be used in treating with these poor ignorant people. The number of hopeful converts, besides those admitted to communion, cannot be very accurately determined. It is possible that in the case of some of those for whom we entertain hope of a saving change, time and the judgment may show that we have been mistaken.

When we reflect upon what God has done for us since January last, we cannot but adore the almighty grace of the Saviour, which has so far succeeded our unworthy labours. If the promotion of peace, of good order, of love to one another, of increased attention to the means of grace, and love for the souls of men; if the reformation of the drunken, licentious, pagan sinner, has ever done good in any place; then has this religious excitement done good amongst these poor heathen. We cordially solicit the prayers of God's people, that we may not be permitted to run in vain, or labour in vain, but that the grace of Christ may be perfected.

Affectionately your's, T. S. HARRIS.

P. S.—Articles of clothing and provisions, which can be furnished without much expence, are respectfully solicited from those whose hearts are tenderly attached to missions as the cause of God and man, for the supply of our boarding-school of fifty native children. Almost every thing that is considered necessary to make farmer's families comfortable in general will be thankfully received, and thus an essential service be rendered to the mission, by its friends in this section of the country.

From the Troy Review.

Revivals in Massachusetts.—The accounts of revivals given by the General Association of Massachusetts, at their late session, are extremely interesting. It seems that every one of the nineteen associations in the state has participated to a greater or less extent in this blessing.—In Suffolk county alone, about five hundred have been added to the churches. Among the means blessed of God in promoting the work in this county, a writer in the Religious Intelligencer mentions "the direct and earnest preaching of the gospel to saints and sinners; seasons of fasting and prayer observed by the churches; the appointment by several of the churches of their own members to visit, two in company, the members of the church, and as many of the congregation as they could; visitation of the churches by a pastor and one or more lay brethren; direct and faithful conversation on religious subjects from house to house, when practicable; meetings of inquiry; and a conference of churches in the city of Boston last November." It is said Christians have done much, especially in the city, to promote the revival, by bringing persons into the meetings of inquiry. The work in Berkshire county appears to have been the most powerful. "About the middle of March, almost every church in the county" was enjoying a special season of awakening.—It was attended with an unusual spirit of prayer. In many instances, this work of God has been perfectly overwhelming. Meetings have been held at all times of the day, and attended by almost every variety of characters. The work was most powerful in Lee, Lenox, Pittsfield, Becket and Otis. In Becket, a sudden stop was put to the good work by a division of the public mind as to the subjects and mode of baptism. The whole number of those who have indulged hopes of a saving change during the revival in this county is supposed to be 1740.—The reports presented to the General Association of Connecticut were also very cheering.—That state seems to be uncommonly blessed at the present time, and the king of Zion is appearing in his glory.

There were in Danville, Va. in December last, but two members of the presbyterian church, and now there are more than *thirty*. This fact, which will be peculiarly gratifying to many, ought to encourage feeble churches to look with believing expectations to the great Head of the Church for strength and prosperity.—*Vis. & Tel.*

Since the commencement of the present year, *ninety* members have been added to the congregational church in Barre, Vt. and *eleven* are expected at the next communion. During the same period, *eighty* have joined the methodist classes in that town.

WESTERN RECORDER.

UTICA: TUESDAY, July 31, 1827.

American Colonization Society.—The aid of auxiliaries, and of patrons of the Society generally, is now earnestly desired, to enable the Managers seasonably to fit out one or two expeditions for Liberia. Great hindrances have formerly been experienced by delaying remittances. Those who have considerable sums in hand, would do well to transmit them at once to Richard Smith, Esq. of the city of Washington, who is Treasurer of the Parent Society. Smaller sums, raised in this part of the country, will be received and transmitted by the Editor of this paper, as one of the secretaries of correspondence.

A Family of Emigrants.—A coloured family, by the name of Goff, in Lewis county, are preparing to emigrate to Liberia, in the course of the ensuing autumn. This is the family we have formerly alluded to in this connexion. They will need some special assistance, to enable them to reach the place of embarkation, at one of the southern ports. Besides this, they will need wearing apparel, religious books, school books, writing paper, farming utensils, nails, glass, &c. &c.; and if they were well supplied with religious tracts, they would doubtless give them a judicious distribution. The heads and some of the branches of the family are decidedly pious, and are qualified to exert an active influence. Something will be done for them in Lewis county, we understand; and if any thing should be contributed elsewhere, we shall be quite willing to take charge of it.

Utica Maternal Association.—The first report of this Association is found on our first page.—The details it furnishes cannot fail of making their appeal to the heart of every pious mother. Surely, if the Highest is ready to set his seal of converting mercy upon the exertions of such institutions, it needs no further argument to set forth their importance

Seneca Mission.—An interesting letter from Rev. Mr. Harris, the superintendent of this mission, is found in a preceding column. While the christian public will rejoice at the continuance of the work of grace among the Senecas, they will not forget the demands of the mission upon their pious liberality. See postscript to the letter.

Profaneness.—A correspondent, whose soul has often been vexed with the profane conversation of those who surround him in his daily occupation, is doubtless entitled to much commiseration; but whether in the present state of society, the laws of the land could by any means be so put in force, as to suppress the sin of profaneness, is a question which we suppose must receive a negative answer. At the same time, the more flagrant instances of this nature should by no means pass unnoticed. The arm of civil power is even now strong enough to suppress them; and if the friends of piety and good morals would make a steady, persevering appeal to it, their efforts would not be in vain.

Such are the the thoughts suggested to us by reading the communication above alluded to. Since receiving it, the following has been handed us for insertion. The thunders of Heaven, it seems, are sometimes, even in this world, arrayed against the transgressors who openly defy them:—

For the Western Recorder.

Salina, *July 21, 1827.*

AWFUL VISITATION.

Several persons were labouring in a field, about two miles from this village, yesterday. They had just finished a stack of hay, as a shower commenced. A part fled to the house, and four of the labourers took shelter under the stack. The men who fled to the house had

scarcely arrived, when a flash of lightning, with a simultaneous report, called them to the door. They looked, and the stack of hay was on fire. They hastened with all speed to the spot, and dragged their companions from the raging flames. Two were soon resuscitated; the others were fixed in death. The four were all sitting together in a row, with their heads leaning back, and conversing at leisure. The two men who were killed had entered, it seems, into something of a dispute concerning the nature of lightning, and how its effects were produced. One of them expressed himself very strongly, that he wished it would strike some object, not far off, that he might see its effects. This wish was no sooner expressed, than they were all enveloped in flames. A portion of the fluid entered the back side of the head of the individual who had thus expressed himself, rending his hat in pieces, and cleaving an orifice into the brain. The deceased were found sitting in exactly the same posture as when conversing, with their arms folded leisurely across their breasts. It was a shocking sight to behold the flames lighted up with fire from above, and these bodies lying around. These two men were distinguished among their acquaintance for their *profanity*; and were said to be much alike; each of them having apparently broken over all restraint from conscience and religion. They have each left a wife and five children.

Reader, do *you* ever swear? Your oaths are laid up in the records of heaven; and when it thunders, remember it is God who threatens you. Do you ever trifle with God's power, or show your courage, by sporting with sin? Remember your lips may be sealed in the very act, and your spirit called to the judgment.

Ravenscroft's Preface of 1633.—The correspondent who furnished this curious fragment from an ancient music book, is entitled to many thanks. See last page. The idea that the ancient Jews understood *harmony*, according to the modern acceptation of the term, is doubtless incorrect; though they unquestionably sung in *different parts*, responding to each other in unisons and octaves—perhaps in fifths.

The individual who complains of the proceedings of a certain Presbytery in his case, (which proceedings we have lately published), is reminded that such authentic documents are not generally to be called in question, by an interested individual, except in the *regular way of appeal.*

The editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, being contributions made at religious celebrations of the 4th inst:—

Rome, Oneida co.	$14 68
Lebanon, Madison co. Cong. Society,	3 71
New-Hartford, West-Hill Sunday school,	1 07

Also, the following, contributed on the Sabbath preceding the 4th inst:—

Adams, Jefferson co.	8 30

The notice of the "Receipts of the Utica Missionary Depository," is necessarily deferred till next week.

UTICA TRACT SOCIETY,
Auxiliary to the American Tract Society,
July 21st, 1827.

Formation of Auxiliary Societies.

Salisbury, Herk. co. Polly Tyler, ag't,	$10 00
Milford, Otsego co. A. S. Babcock, do.	8 62
Norway, Herk. co. Norman Fenis, do.	2 91
Rutland, Jeff. co. Adams W. Platt, do.	10 00
Lowville, Lewis co. G. Wilbur, do.	18 06
West Brunswick, Miss Pardy, do.	1 25
Chenango co. aux. J. P. Fenton, do.	46 50
Winfield (Baptist) aux. Mr. Thayer, do.	8 00
Brantingham, Lewis co. G. Penney, do.	8 00

Additional Remittances.

Utica Female Aux. Tract Society,	$19 19
Mount-Vernon	15 00
Westmoreland	3 00
Whitesboro'	8 92
Mexico	2 25
Winfield	15 43
Floyd	3 88
Vernon-Centre	4 21
Pompey	3 80
Pompey Female	2 00
Winfield Baptist	1 00
Brantingham	2 00
Waterville (Sangersfield) ..	7 60

The Agents of the following Societies have been changed since the last acknowledgement of monies received:—

Hamilton College, Benj. Schuyler, agent,	$9 51
Jamesville, L. Coulton, do.	5 00
Bridgewater, Rev. A. Miller, do.	13 81
Madison, George Spaulding, do.	8 25

Notice.—The General Agent of the Utica Tract Society acknowledges the receipt of *Twenty Dollars*, from the ladies in Vernon-Centre, to constitute Rev. John Barton a life member of the parent Society.

E. VERNON, *Gen. Ag't.*

An Agent may be expected to visit some of the Auxiliaries in the course of a few weeks.

NOTICE.—The annual meeting of the Gentlemen's Missionary Society of Utica, auxiliary to the American Board, takes place next Monday evening, at the close of the monthly concert. A punctual attendance is requested.

Political.

FOREIGN.

London papers to the 24th of June, have been received at New-York.

The English papers give highly favourable accounts of the crops throughout the kingdom, and the good effects of the revival of trade were becoming more and more manifest.

Greece.—It appears by the accounts that have been received from various quarters, that the affairs of this country are approaching towards a favourable crisis. The best authenticated statements confirm the intelligence of the Greeks, under Gen. Church, Karaiskaki, Colonels Gordon, Kridregger, and Colocotroni, having attacked Redschid Pacha before Athens, on the 19th of April, and the two following days, and after an obstinate engagement, compelled him to abandon his intrenchments, and retreat to the distance of two hours march from the city. By this event, which it is hoped will lead to the final deliverance of the Acropolis, the Greeks would be enabled to convey an immediate supply of provisions into the citadel. The events by sea, are also stated to be equally favourable to the cause of the Greeks. Ten vessels, laden with war-like stores intended for the Seraskier, had been taken or destroyed in the Gulf of Volo.

The Austrian Observer of the 29th May, contains the following extract from the new journal, published weekly, at Hydra, in the French language, under the title of *Abeille Grecque.*

"Lord Cochrane turned his first thought to the safety of Athens. He proposed and planned a grand expedition by sea and land, which is to decide the fate of Greece by the deliverance of Athens. The naval expedition sailed on Monday the 16th day of April from the harbour of Spezzia, and on the 17th and 18th from Hydra. It consists of twelve sail of men of war, and transports, with about 1200 marines, commanded by Major Urquhart. Lord Cochrane, the high admiral, and General Church, commander in chief, will command this expedition in person, the former by sea, the latter by land. Both sailed on the 18th, to the Piræus."

No. 2, of the *Abeille Grecque*, of the 19th of April, contains the following proclamation of Lord Cochrane:—

"*To the Committee of Government.*

"A battle, glorious to the Greek cause, has been fought to-day. It was commenced by the marines, who were landed on the several points of the coast of the Peninsula, (Munichya), and drove before them the enemies who were posted there. The land troops, not willing to be surpassed in courage by the marines, also rushed on the enemy.

"While the Hydriots and Spezziots were making themselves masters of the enemy's position in the Peninsula, the troops advanced on the other side of the Piræus, whence at this unexpected attack of the Greeks the Turks fled like a flock thrown into confusion.

"From this day begins a new era in the military system of modern Greece. If every one behaves to-morrow, as all, without exception, have behaved to-day, the seige of the Acropolis will be raised, and the liberty of Greece insured.

"My wishes and my desires are, that the Greeks may obtain liberty for a period longer than that in which they had endured slavery, and that their glory may equal that of their ancestors. "COCHRANE.

"*Port of Piræus, April* 25, 1827."

It is confidently stated that Russia had concluded to apprise the Ottoman Porte, that terms must be made with the Greeks, and their independence acknowledged. The Emperor Nicholas has been induced to take this step from the fluctuating course of the Sultan relative to the provinces, together with the recent peace with Persia. The army on the Pruth was said to be on the march towards the borders, and every thing indicated a decisive disposition to bring the affairs of Greece to a crisis.

Interesting from China.—Extract of a letter from an officer of an American merchant vessel, dated at Lintin, March 20, 1827.

"On the 1st inst. there was a battle between five boats of the Americans and English, lying in this port, and two Chinese mandarin boats, and one of their men of war's launches, occasioned by a pass boat coming down with orders for the ship Citizen, of New-York, to proceed up to Canton. The Mandarins took the pass boat, and were towing her towards the Chinese vessels of war; when the Americans and English manned their boats and went in pursuit. In about half an hour the foremost boat came up with them; muskets were fired & stones thrown from the Mandarin boats: but our other boats coming up, they began an attack, and succeeded in retaking the pass boat and orders, and proceeded to the Citizen. I heard on the 2d, that two Mandarins were killed and two Chinese wounded. There are three or four Chinese vessels of war lying here now, and there are said to be thirty more coming down from town, distant 60 miles. We now lie with all our guns double shotted, ready for battle. The vessels that are here, I think more than a match for them. It will probably put a stop to business for some time at Whampoa, where the vessels lie that are bound for Canton. There were two men slightly wounded with stones, being the only ones injured on our side in this affair."—*Salem pap.*

Greece.—A writer in the North-American Review for July, considers that the final establishment of a free government in Greece will be promoted by the continuance of the war. The Turkish power, he says, cannot bring a greater force to bear on the Greeks than they have already resisted. If left to contend only with the Turks, they will not be reduced to servitude. But in the event of a premature pacification, the Greeks would be in danger of internal commotions, from the want of some master-spirit to unite them, and establish a government. "The cause of American liberty was in greater peril from 1783 to 1789, than during the continuance of the war;" and this, notwithstanding the mighty influence of Washington. The war, if continued, may produce some individual of paramount influence—or at any rate, their common danger and the external pressure may give harmony to their councils and form to their government, before the war closes. The contest, with all its horrors, "must be regarded as a part of the necessary education of the people in the school of liberty." The writer suggests whether an active concert in favour of these suffering fellow Christians, among the charitable societies in Europe and America, might not present the most auspicious prospects of success.—*Conn. Observer.*

The celebrated full-length portrait of Gen. Washington, painted by Stuart, of Philadelphia, has been recently disposed of by Mr. Stanley, of Bond-street, to a Russian gentleman, for £1,000. It was painted at the express desire of a person of distinction, and was presented to the first Marquis of Lansdowne, then Lord Shelburne, by whose executors it was sold with the rest of his lordship's collection. The original letter of Washington to the artist, appointing a time for sitting, accompanied the picture, which was universally acknowledged to be the only authentic likeness extant.—*London pap.*

DOMESTIC.

Trial of Strang.—The trial of Strang, for the murder of John Whipple, commenced before a special court of oyer and terminer, in the city Albany, on Wednesday last. Strang, notwithstanding his previous confessions, plead *not guilty* to the indictment. He was defended by T. J. Oakley & C. Pepper, Esqs.; and his privilege of challenging jurors was exercised to its fullest extent. "On Thursday, (says the Albany Daily Advertiser,), after all the circumstantial evidence had been adduced to fix the crime upon the prisoner, the counsel for the prosecutors offered to prove his confessions. To this his counsel objected, alledging that whatever confessions he might have made, were drawn from him in an improper manner, and ought not, therefore, to go to the jury. This of course led to an examination into the fact whether improper inducements had been held out to the prisoner, and several witnesses were examined to ascertain that fact. The arguments of counsel, pro and con. lasted till past eleven o'clock, when the court took a recess till nine o'clock on Friday morning, intimating that then an opinion on the controverted point would be given. In the mean time, constables were sworn to keep the jury together till the court reassembled.

"When the court met on Friday morning, Judge Duer delivered a lucid opinion, in which the circumstances under which the confessions of a prisoner might be offered to a jury as testimony against him were ably discussed, and concluded by declaring that those made by the prisoner at the bar did not come under the rule laid down by his counsel, and must therefore go to the jury.

"His confessions were thereupon testified to by several witnesses, and the district attorney here rested the cause. The counsel for the prisoner were then called upon for the defence of the prisoner; when Mr. Pepper rose and addressed the court, saying that he and his associate counsel had done all that they felt it their duty to do in behalf of the prisoner, and were willing that the case should be submitted to the jury without further delay.

"The judge then delivered the charge to the jury, who retired, and in a few minutes brought in a verdict of *guilty.*

"The prisoner, throughout the trial, appeared like one who had made up his mind to meet an inevitable, horrid fate, and when his doom was pronounced by a jury of his country, scarcely a muscle moved, or a change of countenance told the workings of a mind that had led him on to ruin."

Mrs. Whipple, who was indicted as an accomplice in the murder of her husband, was also arraigned on Wednesday, and plead *not guilty.* She appeared in court closely veiled, dressed in deep mourning, and appeared much agitated when her indictment was read. Her trial was to commence yesterday (Monday) morning.

Conviction for Piracy.—The three Spaniards, engaged in the piracy and murder on board the brig Crawford, Capt. Brightman, of Troy, Mass. bound from Matanzas for New-York, the particulars of which were published a few weeks since, have been tried and convicted at Richmond, Va. and sentenced to be executed on the 17th of August.

Sale at Auction.—A small lot of ground sold at auction in this village yesterday, (26th inst.) for $10,980, which is at the rate of $149,845 40 per acre. There was no improvement on this lot of any value, and the price was governed for the soil only; and beside, the location is considered by many in a remote part of the village.—*Utica Sent. & Gaz.*

Oswego Village.—The sale of state lots in the village of Oswego, took place on Tuesday the 17th inst. We understand that the lots went off at a high price, averaging from 4 to $500 each. One was sold at the goodly sum of $3000. It is stated that speculation still continues, and that lots are fast advancing in price.—*Weedsport Adv.*

Union College.—The commencement of Union College took place on Wednesday last, and was very numerously attended by respectable citizens and strangers. The number of graduates was from 70 to 80. We have received no particular account of the proceedings, or of the degrees conferred, but understand that the degree of doctor of divinity was conferred on the Rev. John Ludlow, of this city, and on the Rev. Francis Wayland, President of Brown University, Providence, R. I. William James, Esq. of this city, was appointed a trustee of said college.—*Alb. D. Adv.*

Benjamin Gorham, Esq. is elected a member of the House of Representatives of the United States, from Boston, in the place of Mr. Webster, elected to the Senate.

Commerce of the United States.—We have just received the annual treasury statement of the commerce and navigation of the United States, from 1st October, 1825, to 1st October, 1826, from which we will compile at more leisure, such information as may be of general interest.

The amount of exports for the year named was, we find—Of the growth, produce and manufactures of the United States, $53,055,710
Of foreign growth, &c. 24,539,612

$77,595,322

The amount of imports was $84,974,477; of which $80,778,120 were imported in American vessels.

The American shipping entered durtng the year, amounted to 942,206 tons; of foreign shipping, 105,655 tons.

The value of domestic cotton goods exported, was $1,138,125.—*N. Y. American.*

Barbarity.—On Thursday last, (10th ult.) an act of unkindness and inhumanity was extended to a respectable female of this town, which we must be permitted to notice, although in doing so, we do violence to our own feelings, and expose that which for the credit of this community, we would gladly conceal. But our sense of duty incites us to action, and we must go on.

An unfortunate widow lady, aged about sixty years, had contracted debts to the amount of thirty dollars; and the creditors, weary with importunities and disappointments, at last sued her at the law for the amount of their claims.—This had not the desired effect; it did not produce payment; for the widow had nothing to pay with; and when the executions were out, her only alternative was to effect the payment of her debts, or become the tenant of a jail, that common receptacle of crime and misfortune.—In this her hour of trial and mournful dilemma, she endeavoured to make a compromise with her creditors, and offered to surrender to them the little that had been left from the wreck of ruin; but they refused to accept it; and she was committed to prison.

We state the facts upon the authority of the two humane police officers, whose painful duty it was to commit the unfortunate old lady to jail, and they inform us that a more distressing scene was never witnessed. When they went to perform the duty assigned them, they found the worthy matron, surrounded by a group of little grand-children, who looked up to her for protection and support; and their little hearts bled, and they wept, "as they who have no hope," when their guardian and protector was torn from them, to satisfy the demands of the creditors. In a separate apartment was a daughter, and the mother of the little innocents, confined to her bed, in a state of domestic solicitude, and who at the moment, required the fond and protecting care of the aged mother! All of these facts were made known to the creditors, and every persuasion was made to divert them from their purposes, and to induce them to spare the aged mother from the walls of the prison-house. But neither entreaties nor tears could prevail. Like Shylock, they demanded the pound of flesh, the fulfilment of the bond.—No remedy was left; and the unfortunate, and thrice injured and unhappy matron was conducted to the cells of a prison, where she now remains, to weep over the sad story of her sufferings.—*Providence (R. I.) Cadet.*

Dr. Chambers' Medicine.—A meeting was recently held at Providence, R. I. to take into consideration the subject of procuring an additional supply of Dr. Chambers' medicine, to be administered to the poor gratis. It was stated by the gentleman who has care of the medicine, that he has administered it to over one hundred, and that he has received satisfactory evidence of cure in forty-five cases. Others he had had no report from, and some had just commenced taking it. A committee was appointed to procure further subscriptions.

Niagara Falls.—On the American side of the river is a very extensive hotel and boarding-house, kept by Gen. Whitney. On the British side is another, kept by Mr. John Brown. There is now a project formed, "to construct a *carriage road* down each precipitous bank, to the water, for the purpose of coming with coaches near the falls. The road is to be excavated chiefly from the rock in the banks, and is to descend one foot in ten, and will reach about a quarter of a mile, in gaining the bottom. It will be protected by a strong railing, and be sufficiently wide at recesses for carriages to pass. This enterprise will be amply repaid by the immense ferrying during the fashionable season." It is mentioned as somewhat remarkable, that there are no insects on the several Islands in the vicinity.

Important to Navigators of the Canal.—We understand that the Comptroller has made out a list of more than four hundred boats, now navigating the canal, which have not complied with the law requiring a certificate of ownership, and that he will forthwith, in obedience to the requirement of the law, order the collector to withhold clearances from them until these certificates are furnished, as directed by the 19th section of the act relative to the canals, passed at the last session of the legislature. We also understand that perhaps a larger number of boats will be stopped by him, because lists of passengers, as required by the same law, have not been furnished.—*Alb. Argus.*

Andrew M. Cashore was found on the 13th inst. drowned in a pond in Milton, Saratoga county. He was seen near the place on the evening previous, intoxicated. The Saratoga Sentinel says—"Mr. Cashore was about 70 years of age, a foreigner by birth; was educated in one of the first universities in Europe; and was a finished classical scholar. He had taught for some time in Columbia county, and some of the most distinguished men of which that county can boast, were educated under his instruction. He was amiable in private life, and universally beloved for many disinterested virtues. But he had one fault, and that brought him to an untimely death. The poisoned cup had impaired the energy of his intellect, and his profound acquaintance with the authors of antiquity was, in a manner, lost amid the scenes of intoxication. We always look with sorrow upon the fall of talents and greatness, and especially when destroyed by such means."

Novel Spectacle.—The tavernkeepers at Niagara Falls intend enhancing the pleasure of the visitors, by a spectacle alike grand and novel. They have purchased a vessel of 300 tons burthen; which with all her canvass spread and decorated beautifully, will be piloted by a Frenchman into the rapids above the Horse Shoe; where the pilot ascends from the deck, in a balloon, and leaves the vessel to her own course, in crossing the mighty cataract. The proprietors will undoubtedly have a rich harvest from the crowds that will throng to the sight, which takes place in the latter part of September.

Mammoth.—In excavating the Morris canal, near Schooley's mountain, N. J. on the 20th inst. the skeleton of a mammoth was found, about three feet below the surface, in a remarkable state of preservation. It is stated to be enormously large, and that one of the tusks weighs 150 lbs. The grinders look remarkably fresh, though they may have lain buried a thousand years.

The coloured people in and about New-Haven, Conn. celebrated the 5th of July, as a festival, on the occasion of the emancipation of their coloured brethren, in New-York, the day before. They assembled in a meeting-house, heard orations, &c. and then moved in a procession toward a beautiful shady retreat, called the "Seat of Happiness." They were, however, impeded in this pleasant journey by an unlucky teamster, who kept his cart just before the procession. They halted; and so did the cart. They requested the driver to go on faster; but he would not move. They desired him to turn his cart out, and let them pass; but he refused. So half a dozen of the stoutest turned it out for him, and not only *out*, but upside down, contents and all, into the gutter by the way side; and then the whole company peaceably marched on.

Zerah Colburn, the mathematical genius, whose wonderful power of computing numbers astonished the literati of Europe, is now a minister of the gospel in the methodist connection, in Norwich, England.

We notice in a paragraph of the Western Recorder, information said to be derived from a Waterloo paper, that a man was killed at Weedsport, on the 4th inst. It is a mistake. Nothing of the kind occurred in our village.—*Weedsport Adv.*

ORDINATIONS, &c.

On Thursday, June 7, Rev. *James F. McEwen* was ordained as colleague pastor of the congregational church and society in Bridgeport, Vt.

On the 27th June, Rev. *Samuel H. Riddell* was ordained over the first congregational church and society in Glastenbury.

June 20, Rev. *William J. Wilcox*, was installed pastor of the presbyterian church and congregation at Cold-Spring, Cataraugus county, N. Y. by the presbytery of Buffalo.

On the 6th June, Mr. *Joseph Cone* was ordained at Baltimore, as an evangelist, in the Baptist connexion.

MARRIED,

In Albany, on the 26th inst. by Rev. Mr. Ludlow, *David E. Evans*, Esq. of Batavia, to Miss *Catharine Brinckerhoff*, of Albany.

DEATHS.

In this village, on the 24th inst. Mrs. *Betsey Sheldon*, wife of Mr. Oliver Sheldon, aged 38.

On the 25th inst. an infant child of Mr. Joseph Colwell, aged 6 months. An infant child of Mr. Jesse Kingsbury, aged 5 months. *Harriet C.* daughter of Kellogg Hurlburt, Esq. aged 4 months. *Sarah*, daughter of Mr. Stephen Estes, aged 11 months. She came to her death by falling into a kettle of boiling chocolate.

In Russia, Herkimer co. last week, an aged Mr. *Filloe*, by excessive drinking. He was an universalist.

In New-York, on the 22d inst. after a short illness, Dr. *William Chambers*, inventor of the celebrated medicine for the cure of intemperance.

In Edgarton, Mass. on the 18th inst. Rev. *Joseph Thaxter*, aged 63. He was the last surviving chaplain of the revolutionary army.

In Woodstock, Vt. on the 22d inst. Rev. *Walter Chapin*, aged 48.

In Madrid, Spain, Don *Onis*, formerly minister from Spain to the United States.

Hamilton College.

A SPECIAL Meeting of the Trustees of HAMILTON COLLEGE, will be holden at the College Hall, on Monday the 20th day of August next, at 10 o'clock, A. M. As business of great importance to the Institution will then come before the Board, a punctual attendance of all its members is earnestly requested.

J. H. LOTHROP,
Clerk of the Board.

July 30, 1827. 3w60

Theological Seminary at Auburn.

THE Boards of Commissioners and Trustees will have their annual meeting at the Seminary, on Tuesday the 14th of August next, at 9 o'clock, A. M. when the public examination of the students will begin.

Public speaking, by students, representing their different associations, will be attended on Tuesday evening, as also at the close of the examination on Wednesday, P. M. by members of the two upper classes, on subjects assigned them.

Auburn, July 28, 1827.

BOOKS & STATIONARY.
Hastings & Tracy,

No. 40, *Genesee-Street,*

HAVE just received an extensive addition to their assortment of BOOKS and STATIONARY, comprising a large stock of Theological, Historical, Classical, School and Miscellaneous Works, a great variety of Bibles and Testaments, a beautiful collection of Children's Books, and many New Publications.

Their Stationary consists, in part, of

200 reams Writing Paper;
50 do. Letter Paper,

With a variety of fine Papers, of a larger size, suitable for writing or blank work.

Also, Red and black Inkpowder, Ink, Sealing-Wax, Wafers, Quills, Penknives, silver Pencil Cases, Ever-pointed Pencils, Tooth-Picks, Black and red Lead Pencils, Crayons, Reeves' Water Colours in boxes and single cakes, Camel's Hair Pencils, Pink Saucers, Silver and steel Pens, Indelible Ink, Elegant and common Glass Inkstands, Wedgewood, pocket and stone Do. Gunter's Scales, Dividers, Pocket-Books, Wallets, Bristol-Boards, Gold and silver Paper, Gilt Do. Tissue Do. Fancy coloured Do. Wafer Stamps, India Ink, Bonnet Paper, Office Tape, Sand-Boxes, Sand, Slates, Slate Pencils, &c. &c.

With a variety of elegant Prints.

All of which will be sold on the most reasonable terms. *Utica, July* 31, 1827.

GROCERIES.
Parker & Hastings,

No. 90, *Genesee-Street,*

ARE just receiving a general assortment of GROCERIES, selected particularly for retailing—Consisting of Old Hyson, Young Hyson, Hyson Skin, Powchong, Souchong and Bohea TEAS—St. Croix, Muscovado and New-Orleans Brown SUGAR—Loaf and Lump Do. White Havana Do.—Old Java, Havana and Green COFFEE—Chocolate, Pepper, Spice, Ginger, Nutmegs, Cloves, Cassia, Starch, Indigo, London Mustard, Rice, Maccaboy and Scotch Snuff, Cut and Plug Tobacco, Spanish and American Segars, Box and Keg Raisins, Almonds, Pea Nuts, Madeira Nuts, Brazil Nuts, Filberts, Lead, Shot, Bar and Shaving Soap, Demijohns, Jugs, Junk Bottles, Herring, Codfish, Shad, Mackerel, Lamp Oil, Molasses—Claret, Champaigne, Old L. P. Teneriffe, Port, L. P. Teneriffe, Sicily, Maderia, Lisbon, Old Particular, Canary and Malaga WINES—London Porter, in quart and pint bottles, &c. &c.

Families and individuals, wishing to supply themselves with choice articles in the grocery line, are invited to call.

Utica, July 24, 1827. 30w4

Blue Coffee Cups & Saucers,
White Earthen Ware,
And Cut Glass Preserve Jars,

FOR sale at the Cut Glass & China Warehouse and Rooms of

FIELD & CLARK.

Utica, July 23, 1827. 30w3

"WHITE FRONT,"
"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*
Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the opportunity of obtaining good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage, by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American
DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

TO-MORROW.

To-morrow, didst thou say?
Methought I heard Horatio say to-morrow.
Go to; I will not hear of it. To-morrow!
'Tis a sharper, who stakes his penury
Against thy plenty; who takes thy ready cash,
And pays thee nought but wishes, hopes and promises,
The currency of idiots—injurious bankrupt,
That gulls the easy creditor. To-morrow!
It is a period no where to be found
In all the hoary registers of time,
Unless perchance in the fool's calendar.
Wisdom disclaims the word, nor holds society
With those who own it. No, my Horatio,
'Tis fancy's child, and folly is its father;
Wrought of such stuff as dreams are, and baseless
As the fantastic visions of the evening.
But soft, my friend, arrest the present moments;
For be assured, they all are arrant tell-tales;
And though their flight be silent, and their path
Trackless as the wing'd couriers of the air,
They post to heaven, and there record thy folly;
Because, tho' stationed on th' important watch,
Thou, like a sleeping, faithless sentinel,
Didst let them pass unnotic'd, unimprov'd.
And know, for that thou slumberedst on the guard,
Thou shalt be made to answer at the bar
For every fugitive. * * *
Then stay the present instant, dear Horatio,
Imprint the marks of wisdom on its wings.
'Tis of more worth than kingdoms! far more precious
Than all the crimson treasures of life's fountain.

COTTON.

For the Western Recorder.

MR. HASTINGS—Being on a visit to Cambridge, Mass. a short time since, I found in the library of Harvard college a copy of Ravencroft's Psalms. The following is the title of the work:—

"The whole Booke of Psalmes: with The Hymnes Evangelicall, and Songs Spirituall. Composed into 4 parts by sundry Authors, with such seuerall Tunes as haue beene, and are vsually sung in England, Scotland, Wales, Germany, Italy, France, and the Netherlands. Neuer as yet before in one Volume published. Also: A brief Abstract of the Prayse, Efficacie, and Vertue of the Psalmes. Newly corrected and enlarged by Tho. Rauenscroft, Bachelor of Musicke. Gloria in excelsis Deo. London, Printed by Thomas Harper for the company of Stationers, 1633."

From the preface to this scarce and curious work, I made several extracts, which I now send you for publication in theiRecorder, thinking that they will at least gratify the curiosity of your musical readers.

The book concludes with a "General Confession of Sinners, with other prayers for the morning and evening, to be used in family and public assemblies." From which circumstance it is reasonable to conclude, that Ravenscroft, being different from most modern singing masters, carried into his schools a decided religious influence, and cultivated music under a proper sense of its object and importance, as connected with the worship of God. M.

Extracts from the Prrface.

"To all that have *Skill* or *Will* unto *Sacred Musicke*, I wish CONCORD among *themselves*, with God, and with their own consciences."

"Harmonicall Brethren, I have here undertaken with no small labour and charge, to bring the Tunes of the Psalmes, Hymnes Evangelical, and Songs Spiritual, (as they are usually sung throughout Great Britaine), into one entire volume; which are so composed, for the most part, that the musickfull may with little practice, be enabled to sing them in parts, after a plausible manner."

"But whatsoever the tunes were in David's time, there is no question but they were concordant and harmonious, which could not be, had they not been divided into parts. For if ye look into 1 Chron. chap. 15, 16 verse, ye shall see how the Prophet David, at the dedication of the Arke, as likewise Solomon his Sonne, at the dedication of the temple, 2 Chron. chap. 6. 31 verse, distinguished all their musicke in parts, and appointed such to be Masters and Overseers of it, as were most eminent for their knowledge in that kind; as Chenaniah the chiefe Levite, to have the chiefe place, which was to be master of the song. An office which consisted not only in the direction of the Quire, but likewise in the trayning up of others to sing, that there might still be a supply of able persons for that service: Asaph the next, and so Heman his Brother, likewise Jeduthan and Ethan, all of them the most renowned chanters of those times, and such as successively in one another's absence, were to direct the due performance of that charge, so that not only the voyce of the Singers, but likewise the sound of the Instruments, agreed so well together, that they seemed to be but one sound and one voyce.

"Neither was this method confined only to the Old Testament, but sanctified to the Church of Christ by the prescription of the holy Apostle S. Paul, Col. 3, verse 16. Let the word of God," &c. Singing, &c. With grace, &c.

"I have therefore endeavoured for the fitting of every heart to that Psalme, which it shall most affect, to place special Tunes, proper to the nature of each Psalme, (not imitating art, so much, as the natural inclination, but joining one with another), and am bold to admonish the Singers that they observe three rules.

"1. That Psalmes of Tribulation be sung with a low voyce and long measure, Psal. 9, 32, 38, 51, 102, 130, 143, &c.

"2. That Psalmes of Thanksgiving be sung with a voice indifferent, neither too loud nor too soft, and with a measure neither too swift nor too slow, Psal. 18, 23, 27, 30, 31, 46, 48, 66, 81, 104, 105, 111, 118, 122, 124, 126, 138, 144, 145, 146.

"3. That Psalmes of Rejoycing be sung with a loude voyce, a swift and jocund measure, Psal. 33, 34, 47, 84, 95, 96, 98, 99, 108, 113, 117, 135, 136, 145, 147, 148, 150.

"In all which the observing of Time, Tune, and Eare, will produce a perfect Harmony.

"Accept kindly, what I have labored earnestly, and use it to thy comfort. Thus I end, humbly wishing to all true Christian Hearts, that sweet consolation, in singing prayses unto God here upon earth, as may bring us hereafter to bear a part with the Quire of Angels in the Heavens. "Your well according, and best wishing Brother,

"THO. RAUENSCROFT."

No man was ever so completely skilled in the conduct of life, as not to receive new information from age and experience; insomuch that we find ourselves really ignorant of what we fancied our truest interest.

Miscellaneous.

INVENTIONS OF THE ARABIANS.

The following account of the "useful inventions of the Arabians," is taken from *Sismondi's Literature of the South of Europe*, an interesting work recently republished in New-York:—

A great number of the inventions, which, at the present day, add to the comforts of life, and without which literature could never have flourished, are due to the Arabians. Thus paper, now so necessary to the progress of the intellect, the want of which plunged Europe, from the seventh to the tenth century, into such a state of ignorance and barbarism, is an Arabic invention. In China, indeed, from all antiquity, it had been manufactured from silk; but about the year 30 of the Hegira, (A. D. 649), this invention was introduced at Samarcand; and when that flourishing city was conquered by the Arabians, in the year 85 of the Hegira, an Arabian, of the name of Joseph Amrou, carried the process by which paper was made to Mecca, his native city. He employed cotton in the manufacture; and the first paper, nearly resembling that which we now use, was made in the year 88 of the Hegira, A. D. 706. This invention spread with rapidity throughout all the dominions of the Arabians, and more especially in Spain, where the town of Sativa, in the kingdom of Valencia, now called San Felippe, was renowned from the 12th century for its beautiful manufactures of paper. It appears that at this time the Arabians had substituted in the fabrication of paper, flax, which grew abundantly with them, for cotton, which was much more scarce and dear. It was not until the end of the 13th century, that at the instance of Alfonso X. king of Castile, paper mills were established in the christian states of Spain, from whence the invention passed, in the 14th century only, to Trevisa and Padua. Gunpowder, the discovery of which is generally attributed to a German chemist, was known to the Arabians at least a century before any traces of it appear in the European histories. In the 13th century it was frequently employed by the Moors in their wars in Spain; and some indications remain of its having been known in the 11th century. The compass, also, the invention of which has been given alternately to the Italians and French, in the 13th century, was already known to the Arabians, in the 11th. The geographer of Nubia, who wrote in the 12th century, speaks of it as an instrument universally employed. The numerals which we call Arabic, but which ought rather to be called Indian, were undoubtedly at least communicated to us by the Arabians. Without them none of the sciences in which calculation is employed, could have been carried to the point at which they have arrived in our day, and which the great mathematicians and astronomers among the Arabians very nearly approached. The number of Arabic inventions, of which we enjoy the benefit without suspecting it, is prodigious. But they have been introduced into Europe slowly and imperceptibly; for those who imported them did not arrogate to themselves the fame of invention, meeting as they did, in every country, people, who like themselves, had seen them practised in the east. It is peculiarly characteristic of all the pretended discoveries of the middle ages, that when the historians mention them for the first time, they treat them as things in general use.—Neither gunpowder, nor the compass, the Arabic numerals, nor paper, are any where spoken of as discoveries; and yet they must have wrought a total change in war, in navigation, in science, and in education. It cannot be doubted that the inventor, if he had lived at that time, would have had sufficient vanity to claim so important a discovery. Since that was not the case, it may reasonably be presumed that all these inventions were slowly imported by obscure individuals, and not by men of genius, and that they were bro't from a country where they were already universally known.

SIGNS OF INTEMPERANCE.

From Dr. Beecher's Sermons on Intemperance.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun. When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire, and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather and conditions of the body, and will drink with these pretexts, and drink without them whenever their frequency may not suffice. In like manner, if on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the forms of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been "wet," you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink; and though the master of the shop should not himself come down to such little measures, yet if he permits such things to be done, if he hears, and sees, and smiles, and sometimes sips a little of the forfeited beverage, his heart is in the thing, and he is under the influence of a dangerous love of that hilarity which is produced by strong drink.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence, that you have already done violence to nature; that the undermining process is begun; that the overworked organ begins to flag, and cry out for adventitious aid, with an importunity, which, if indulged, will become more deep toned and importunate, and irresistible, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and loud, until the interests of time and eternity are engulfed.

It is here then, beside this commencing vortex, that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with a voice that should rise above the winds and waves, I would cry—"Stand off!!!" spread the sail, ply the oar, for death is here; and could I command the elements, the blackness of darkness should gather over this gate-way to hell, and loud thunders should utter their voices, and lurid fires should blaze, and the groans of unearthly voices should be heard, inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. He who escapes this periodical thirst of times and seasons, will not be a drunkard, as he who comes within the reach of this powerful attraction will be sure to perish. It may not be certain that every one will become a sot; but it is certain that every one will enfeeble his body, generate disease, and shorten his days. It may not be certain that every one will sacrifice his reputation, or squander his property, and die in the alms-house; but it is certain that a large proportion will come to poverty and infamy, of those who yield daily to the periodical appetite for ardent spirits. Here is the stopping place, and though beyond it men may struggle, and retard, and modify their progress, none, comparatively, who go by it, will return again to purity of enjoyment, and the sweets of temperate liberty. The servant has become the master, and, with a rod of iron and a whip of scorpions, he will torment, even before their time, the candidates for misery in a future state.

From the Philanthropist.

THE DRUNKARD'S WILL.

I, —— ——, beginning to be enfeebled in body, and fearing I may soon be palsied in mind, and having entered on that course of intemperance from which I have not strength of mind to flee, and already feeling the evils resulting from it, which I have not resolution to avert, do make and publish this my last will and testament.

Having been made in the image of my Creator, capable of rational enjoyment, of imparting happiness to others, and promoting the glory of God, I know and acknowledge my accountability; yet such is my fondness for sensual gratification, and my utter indisposition to resist temptation, that I give up myself entirely to intemperance and its associate vices, and make the following bequests:—

My property I give to dissipation, knowing it will soon fall into the hands of those who furnish me with ardent spirits.

My reputation, already tottering on a sandy foundation, I give to destruction.

I give my ability to be useful and happy in life, to annihilation.

To my beloved wife, who has cheered me so far in the path of life, I give shame, poverty, sorrow, and a broken heart.

To each of my children, I bequeath my example, and the inheritance of the shame of their father's character.

Finally, I give my body to disease, misery, and early dissolution, and my soul, that can never die, to the disposal of that God whose mercy I have abused, whose commands I have broken, and who has declared that *no drunkard shall inherit the kingdom of heaven.* S.

"I NEVER TAKE ANY."

A correspondent of the Christian Mirror, mentions it as one of the advantages of the principle of "entire abstinence," that it always forms a good and acceptable apology for declining to drink, when solicited by friends:—

"When first I practised physic, I was constantly invited to drink, so that a compliance would have made me a drunkard. If I said I *had* drinked, it would be no excuse. So I found it necessary to abstain entirely, and say, *I never take any*, and then they would let me alone. I do not know but I have made the same reply five hundred times since. And *now* for many years, where I am known, when gentlemen are invited to drink, it is observed of me—"As for Mr. ——, it is of no use to ask him, for he *never will* drink."

DUTY.

Every man is a member of some little brotherhood, in which his influence will be felt, his actions imitated. It is here, that even the humblest may do much. His strongest persuasions must be those of practice. There is "no lecture so eloquent as the silent lesson of a spotless example." He may not witness sudden and miraculous conversions to his faith; he may even sometimes hear the coarse taunt of the scorner, against both his faith and his works. They who are unwilling to do any thing, will tell him that nothing can be done. They who fold up their arms in contented apathy, because the viper has not crawled into their bowers, will assure him that nothing need be done. They who deem that the sum of human duty is merely to provide for one's own household, and respect the laws of the land, will try to convince him that nothing ought to be done. But let not all this shake the lover of temperance from his purpose. There is much that should be done, and if he will persevere, at length much may be done.

ADHERENCE TO TRUTH.

It is a good sign of religious sincerity and singleness of heart, when we observe in a man a scrupulous and conscientious adherence to the truth in small things, in indifferent matters; and who knows how it avails in producing the perfect and upright character, will carefully encourage it in his children even from their infancy. We cannot be too early in implanting habits of strict truth.

RELIGION.

The religion of Christ is so far from being a melancholy and uncomfortable thing, that nothing fills the religious man with more grief and melancholy than this—that he is not religious enough. A prospect of freedom from divine wrath, communion and fellowship with God, and eternal happiness in heaven, instead of having a tendency to produce melancholy, must surely be the best antidote against it.

When a Christian considers the goodness of God's ways, he wonders that all the world do not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart, by nature, he wonders that any should enter upon these ways.

GOOD ADVICE.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other. —*Lord Bacon.*

POMP.

Pomp is so much the seducing notion of a Neapolitan, that if he cannot hire a boy to walk after his wife to church, he will put on his sword and follow her himself, to give her an air of grandeur. An Englishman would rob on the highway, or sell himself for a slave, with as much good will as follow his wife to church in that manner.—*Angeloni's Letters.*

COVETOUSNESS.

The man who neither gives in charity, nor enjoys his wealth, which every day increases, breathes, indeed, like the bellows of a smith; but he cannot be said to live.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.